

RELATION  
DE LA SORTIE DV  
DEMON BALAM DV  
CORPS DE LA MERE

Prieure des Vrselines  
de Loudun.

Et ses espouventables mouuements &  
contorsions en l'Exorcisme.

*Avec l'Extraict du proces verbal des Exorcismes  
qui se font à Loudun, par ordre de Monseigneur,  
l'Euesque de Poitiers, sous l'autho-  
rité du Roy.*

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A ORLEANS,  
Chez René Fremont, Libraire & Imprimeur rue de  
l'Ecriuinerie. 1635.

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*Avec Permission.*

# RELATION DE LA SORTIE DU DEMON BALAM DU CORPS DE LA MERCE

Prêtre des Mésines

de Lorraine

Les observations & les monuments  
concernant l'Exorcisme.

Par l'Exorcisme du prêtre, par le prêtre des Mésines  
qui se font à Lorraine, par ordre de Monseigneur  
l'Evêque de Metz, sous l'autorité  
du Roy.




A Orléans,  
Chez René Frémont, Libraire & Imprimeur rue de  
l'Écrivainerie 1637.  
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chez l'Imprimeur.



# RELATION DE LA

## Sortie du Demon Balam du corps de la Mere Prieure des Urselines

de Loudun.

 E Ieudy 29. Novembre 1635. Nous Jacques Denyau Conseiller du Roy au Siege Presidial de la Fleche, & son Procureur en la Commission par elle donnée pour le fait desdits Exorcismes a Monsieur de Laubardemont, Conseiller de sadite Maïesté en ses Conseils d'Etat & Privé, étant audit Loudun en l'Eglise des Religieuses Urselines, avec Jacques Nozay Greffier en ladite Commission, le Reverend Pere Surin de la Compagnie de Iesus, ayant reçu lettre de Monseigneur l'Archeuesque de Tours, par laquelle il luy recommandoit de faire en sorte que le sieur de Montagu seigneur Anglois receut edification en la veüe de ce qui se passe aux Exorcismes: Ledit Pere Surin se seroit employé à exorciser la Mere Prieure desdites Religieuses en presence dudit sieur de Montagu & des Sieurs Kligieu, & Scandret Seigneurs Anglois & de plusieurs autres personnes qualifiées, faisant lequel Exorcisme, a paru le Demon Balam contrefaisant les postures & mouuements qu'ont accoustumé de faire Isacaron & Behemot. Surquoy le Pere pensant que ce fut Isacaron luy a commandé de rendre raison d'un accident arrivé depuis huict iours à ladite Mere Prieure qui estoit un esgarément extra-



ordinaire en son esprit, avec une perpetuelle inclinati-  
on à manger & à dormir, dont elle receuoit une extreme  
peine, comme de chose extraordinaire & tres violente  
à sa nature, A quoy ledit demon a respondu que c'estoit  
une entreprise, & comme le Pere poursuivoit de scauoir  
cette entreprise le demon s'est retiré, puis le Cantique  
*Magnificat* estant chanté à paru derechef en la mesme  
forme d'Isacaron, & le Pere desistant de poursuire sa  
demande, luy a enioint de se prosterner à l'ordinaire &  
rendre honneur au Sainct Sacrement, à quoy ayant o-  
bey, comme il estoit au milieu de son action, s'est ar-  
resté tout a coup, & à paru la forme de Balam dans le  
visage, mais d'une contenance triste & effrayee, portant  
neantmoins quelque marque de ris qui le faisoit con-  
noistre, lors le Pere a dit aux spectateurs que c'estoit  
Balam, ce que le demon a aduoué, & comme on remar-  
quoit que le visage deuenoit fort bleime & trancy, le-  
dict Pere Surin luy a dit, tu bleimis comme coupable,  
qu'as tu fait, à respondu, il est vray, c'est moy qui ay  
fait le mal dont tu te plains, le Pere insistant de dire net-  
tement ce que c'estoit : Apres quelque peu de retarde-  
ment, a dit, c'est moy mesme qui ay ses iours passez  
cause à la malade ceste faim extraordinaire & ce som-  
meil importun, & qui l'ay empeschée de tous les exer-  
cices d'Oraison & de pieté qu'elle auoit accoustumé  
de faire : Surquoy le visage continuant de paroistre  
toufiours plus palle & tendant à l'extremité, ledit Pere  
s'est aperceue que le demon n'en pouuoit plus, & con-  
jecturant qu'il estoit pour sortir du corps luy a com-  
mandé avec grande ferueur de ce faire, Lors le corps  
de ladite fille estant à genoux, se seroit panche en arriere  
sur ses talons, & estendant le bras gauche en l'air à la  
venue de tous : Auons veu avec plusieurs autres des assi-  
stans, scauoir le Sieur Demorans Vicegerant de Mon-  
seigneur



seigneur de Poitiers, Les Pères Anginat & Bachelier Jesuites exorcistes, le Pere Luc Capucin exorciste, lesdits Seigneurs Anglois, ledit Nozay Grefier, Le sieur Dufresne Bourgeois de Loudun, & notablement ledit Pere Surin exorcisant, se former sur le dessus de ladite main des caracteres sanglans qui faisoient le nom de Joseph, dequoy ledit Pere s'estant aperceu, a dit que c'estoit le signe de la sortie de Balam, ledit nom est escrit en lettre Romaine en la forme & grandeur que voicy,

lequel signe ledit Pere **I O S E P H**

auoit extorqué dudit demon le premier du mois d'Octobre dernier, ce qui arriua en ceste sorte. Ledit Pere Surin s'estant pris garde que la Mere Prieure auoit receu de singulieres faueurs de Dieu par l'intercession de saint Joseph, & que ce demon Balam auoit aduoüé que ledit saint estoit son particulier ennemy au Ciel, se proposa de le contraindre pour signe de la sortie finale d'escire le nom de Joseph, au dessus de la main gauche de la fille possedee au lieu de celui de Balam, lequel deux ans auparauant il auoit promis d'escire, le Pere trouuant plus seant qu'une personne Religieuse eust sur la main le nom d'un saint, que celui d'un diable, ayant donc plusieurs fois fait commandement a ce demon de promettre ce signe, sans pouuoir l'engager à y consentir, delibera de persuader à la fille de faire quelque devotion pour cela, qui fut de communier durant neuf iours & faire quelque austerite chaque iour en l'honneur dudit S. Joseph, cela estant fait le neuuesme iour à l'exorcisme, sans que le Pere tesmoignast s'enquerir de ceste affaire, le demon Balam parut en forme horrible contre son ordinaire, & mordant avec rage le dessus de la main gauche, confessa qu'il estoit contraint par l'Ange Gardien de la fille de la part de saint Joseph

seph de promettre de faire le signe commandé, au moment de sa dernière sortie, en suite dequoy il le promit & jura sur le saint Sacrement, non sans regret, disant qu'il eust pretendu; que ne pouuant aller au Ciel en personne, au moins son nom y allast estant gravé sur la main de ceste fille, Conformement à la promesse, est aduenue ce qui est cy dessus représenté, & ledit nom se trouue tellement grave que la premiere & seconde peau & la chair se voyent entamees, ensuite dequoy la fille estant venue en sa liberté, on a chanté le Te Deum Laudamus. Puis on a esté dadiuis de faire paroistre quelques vns des Demons pour scauoir comme l'affaire s'estoit passée, sur cela le Pere ayant le saint Sacrement en main, a commandé à eeluy des demons qui seroit dans le corps de ce produire pour parler de ce dont il l'interrogeroit, & bien tost a paru Behemot avec son visage affreux lequel commandé de dire qui auoit écrit ce nom sur la main, a respondu que c'estoit le demon Balam, lequel auoit paru seul contrefaisant les autres: Interrogé s'il estoit veritablement sorty, a respondu, ouy par la chair & le sang de Dieu que voila, faisant signe vers le S. Sacrement: Interroge qui l'auoit contrainct de sortir, estendant la main a dit, c'est son ennemy, celuy dont voila le nom écrit, lequel est venu, & luy a fait commandement de quitter la feinte paroistre en son propre visage, declarer qu'il estoit l'autheur du desordre arrivé depuis huit iours en la Prieure, & en punition de ce desordre, de sortir presentement: Interrogé plus expressement de la cause de sa sortie, a dit qu'il auoit esté chassé par ce qu'il empechoit les oeures de Dieu: Interrogé qu'elles oeures, a respondu, oraison, abstinence, penitence, & tout autre recueillemēt par le dereglement des susdites actions naturelles: Pressé de dire nettement quel dereglement & en quoy, a respondu

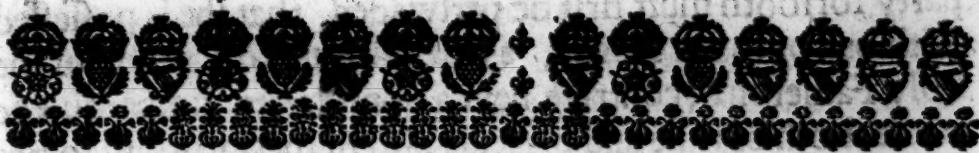
spondu que c'estoit comme il a dit de la faire manger sans cesse, dormir, folastrer, & empescher les autres Religieuses de leurs deuotions & offices : Surquoy le Pere luy ayant dit, tu feras les mesmes desseins un de ces iours & en punition tu seras contraint de sortir comme luy, a respondu en jurant, je voudrois auoir mon obedi-  
ance, je sortirois sans me faire prier, car ie suis trop tormenté : Et comme il regardoit fixement le Ciboire, le Pere luy ayant dit que regardes tu tant, a respondu, ie regarde celuy a qu'il ne faut point d'yeux corporels pour penetrer, & la dessus s'est retiré. Dequoy nousdit procureur du Roy, auons fait & dressé nostre procez verbal, & fait signer ausdits presens pour tesmoignage de la verité qu'il contient apres que lecture d'iceluy a esté hautement faite par ledit Greffier.

Ainsi signez, Oeny au, Jean Ioseph Surin de la Compagnie de Jesus, René Demorans, Guillaume Anginot de la Compagnie de Jesus Exorciste, F. Tranquille Capucin Exorciste, Jean Bachellerie de la Compagnie de Jesus Exorciste, F. Luc Capucin Exorciste, F. Elizee Capucin Exorciste, frere Mathieu Capucin Exorciste, Fr. Philippes de Menug gardien des Capucins de Loudun, Lerue Lieutenant criminel a Loudun, de Montagu pour auoir veu grauer les lettres du nom de Ioseph sur la main, T. K. *Et au dessous dudit seing est es- crit en language Anglois, qui a esté interpreté en François par ledit sieur de Montagu :* I'ay veu la main blanche comme mon colet, & en vn instant changer de couleur tout du long de la veine & deuenir rouge, & tout aussi tost une parole distincte naistre, & la parole estoit Ioseph, Guillaume Scandret, Debillieres, Moussault sieur du fresne, Petiot Archer des Gardes du Roy en la Preuosté de l'Hoste, Madeleine le Blanc, Gabrielle le Blanc, & Nozay Greffier.

FIN.



Notary General.



## OBSERVATIONS VPON THE RELATION.

**A**Mong all the shifts, by which the Romish Emiffaries are wont to advantage their Masters cause, there is none so effectuall, or wher-upon they so much rely, as this of signes, and lying wonders, fore-told by Saint Paul in his second Epistle, and second Chapter to the *Thessalonians*. For when their infallible pillar of their Church begins to cracke, and the Pope *ex Cathedra* gaines not so much credit for his Oracles, as *Pythius ex tripode*, then *ventum est ad triarios*, up goes the Stage, on goes the Vizor of godlinesse with the cloke of Religion, & *cælum miscetur inferno*, where the Scene is the Church, the Play Prayer, Repentance, Faith and Charity the Actors, forged Saints, Priests, Fooles, and Devils, *tremendum cælis pariter ac terris malum*. And first for the purpose, (to meddle onely with the matter in hand) if some cunning Mimicke, skilfull in tumbling trickes, and making of strange faces may be had, who for gaine or other considerations is willing to sacrifice his patience for the pageant, such a one may not be paralleld; but for fault of this, some zealous man of a melancholly nature must bee found out, or some mayd rather, usuallly troubled with the fits of the Mother, and the yonger, and handsomer, the fitter for their turne, according to the rules of our moderne Exorcists, who, it should seeme, had rather hazard the credit of their Church, then deale with any but tender flesh, let Mengus, their old Devill master say what he please: This

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party forsooth must first be perswaded, that she is possessed with one or more Devils, as the skill and discretion of the holy Father shall contrive, next a considerate choice must be made, both of time and place, as also of spectators, fit to be admitted: and then, all things thus orderly disposed, out comes the Devill Comedian with his trinkets, toyes, and pedlars ware, and placeth his patient in the holy Chaire, where being fast bound for running away, a composition of Sacke, Sallet oyle, Galbanum, and Asa fetida, to the quantity of a pinte is administred unto her, and this he rearmeth the holy potion to rouse the Devill and to make him stir, which is also seconded with brimstone, feathers, frankincense, &c. fuming from a Chafingdish into her nostrils, till the Devill begins to play his part, and then whatsoever she doth or speaketh, is presently expounded to be no words or gestures of her owne, but of the Devill that rageth in her: In which extasie she answers the Priest, as she hath been beaten to it in her private practisings for feare of fresh fumes and farther tortures, which are many times administred betweene whiles, under pretence that the Devill growes unruly, and disobedient in his carriage, by which meanes the silly wench is fitted with her cue for the publike stage. In her fits she ever commendeth the *Protestants* for her friends, and rayleth at the *Priests* as her enemies, and tormentors, upon which a large comment is readily made for the edification of the standers by, namely how wel the devil loveth the *Protestants*, and how they are tortured by the touch of a *Priest*, because forsooth at his ordination his fingers were anoynted with holy oyle. And though they often apply the Reliques of Saints, holy water, and the Sacrament it selfe, to the place where the Devil is said to lye, yet none of them startle him so much, or dislodge him so effectually, as the touching of the place either with the *Priests* fingers only, or with some piece of his *Priestly* ornaments, and if you aske them the  
reason



reason of this, they will quickly tell you, that such is the honour, which it pleaseth God to confer upon the holy *Priesthood*, to the end that all his children may learne obedience thereunto. Wonderfull it is to see, with what dexterity they hunt the Devill up and downe, digiting him from the toe to the heele, from the heele, to the knee, and so forward, casting him out at their leisure, and leaving as many more as they please behinde to bee ferreted out at a fitter time: But for your better knowledge of these Iuglers and their boxes, their forceries, inchantments, and conjurations, give me leave to refer you to the confessions of *Sarah Williams*, *Friswood Williams*, *Anne Smith*, and others, who were pretended to be possessed, and dispossessed, taken upon oath before the high *Commissioners* for causes *Ecclesiasticall* in the yeare 1618 and 1602. and are annexed to Dr. H. book, afterward *Arch-Bishop* of *Torke*, written by him upon the same occasion, being intituled a declaration of egregious *Popish* impostures, &c. wherein are learnedly and wittily set downe all the circumstances of their abominable villany, under the pretence of casting out of Devils, by which illusions, as appeareth by the confessions of the sayd Examinats, multitudes of simple people were drawne away to the *Romish Church*: *Sarah will.* saith 100. in one day, and others, 3. or 4000. within the space of halfe a yeare. The chiefe Actors on this Stage, were *Edmonds*, alias, *Weston* a *Iesuite*, *Dibdale* and *Driland*, with divers other *Romish Priests*, their wicked associats; and some of the names of their new coined Devils were *Smolkin*, *Hilko*, *Haberdinance*, *Capraine Philpot*, lusty *Dick*, lusty jolly *Ienken*, lusty *Huf-cap*, *Collico*, *Hob*, *Fralerello*, *Purre*, *Soforce*, and *Maho*: this *Maho* was Generall of the whole army, and Dictator of hell, the rest were Coronels and Captaines of thousands, hundreds and fifties, who had all taken up their quarters in these poore *Catholikes*.

But let us a little alter the Scene, and looke a while upon

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these french Comedians playing their parts so cunningly at London, and see whether this be not *vetus fabula per novos histriones*: Nor may we lightly regard it neither, comming in teste of the Kings Proc. in the head, and of divers other persons of quality in the taile, as also by order of the B. of Poictiers, with a reverend instruction from the Arch B. of Tours, whose charitable care of our yong English Travelers is very considerable in the first place: For by this Fa. Surin takes his levell to manage the exorcisme for Mr. M<sup>c</sup>. edification; a faire end you will say, what ever the meanes be by which it is wrought; but let not this startle you. For you are to know, that by a Iesuits positions, any evill may be attempted, by which is effected a greater good: And it is more than probable, had it not bin for Mr. M<sup>c</sup>. Iake and his company, that the devill had never been lodged in the Prioreffe, nor roused, and hunted as he was, at least so punctually at their being in Towne. For I see no reason why *Bal.* should have more power to enter, than *Behemot* had to go out of her body without the Priests leave. Besides our *Roscins in Scena*, F. Surin, knowes better how to possesse, than dispossesse a woman. For about five yeeres since, if I am not mistaken in the man, he was admitted to preach at Tours, and the first of his order, that to any purpose fixed his foot within that place, though often and earnestly attempted by many, being a Towne seated in the Garden of *France*, rich, and full of handsome women, where, in few moneths he had so enchanted his feminine auditory, that many of their husbands were horne mad with his eloquence; and one among the rest complaining then in my hearing of the subtilties of the Iesuites, & particularly of this Orators smooth tongue, and cunning behaviour among them; protested, that hee was afraid, that *Tours* would shortly become another *La Fleche*, and then, said hee, we shall neither be masters of our wives, children, nor estates: For our wives they will have by confession,

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fession, our children by education, and our wealth by procurement of both.

Now this towne of *la Fleche*, which signifies an arrow in the English tongue, was long since assigned them by act of Parliament for a seminary or spawning place for the holy foundation of their *St. Ignatius*, as *l' Arche* signifying a Bow, had likewise bin allotted unto them by the City of *Dole* for the same purpose, as is wittily expressed in the distichon.

*Arcum Dola dedit, dedit his male cauta sagittam*

*Gallia, quis funem, quem mervère, dabit ?*

*Blinde France the Shaft, Dole gave to them the Bow,*

*Who will the string, which they deserve, bestow ?*

So exit *Prol.* and now the Play begins: Enter *Prioresse* in the holy Chaire, *F. Surin* in his exorcising robes, with his Budget full of Oxe bones, Fox bones, and Cockes bones, holy water, juggling trickes, and other implements belonging to the service, who having administred the holy potion, begins to cry aloud (for this is the forme expressed in their miracle booke) *Audi igitur, insensate, false, reprobe, &c.* Heare then thou senselesse, false, lewd Spirit, miserable Creature, tempter of men, deceiver of bad Angels, defrauder of bad soules, Captaine of Hereticks, fatuous, beastiall, ninny drunkard, infernall thiefe, wicked Serpent, ravening Wolfe, leane, hunger-bitten, impure Sow, silly beast, truculent beast, cruell beast, bloody beast, beast of all beasts, the most beastiall Acherontall spirit, smoaky spirit, tartarious spirit, make thy appearance: Enter the devill *Balam* in the postures proper to *Isacaron* and *Behemot*: (*F. Surin*) *Sirrah*, what is the reason that the *Prioresse*, for any time these eight dayes, eates like a Wolfe, sleepest like a Topp, toyes like an Ape, and wriggles like an Eccl<sup>e</sup>: *Bal.* (*ô sir*) it is an enterprise. And so with a majesty becomming a devill, he betakes himselfe to his withdrawing roome, leaving the wise father to study what was next to be done, and to fit himself for the se-



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cond Scene; where before wee proceed, you will aske to be resolved, why *Balam* appeared not in his owne shape, or if in a strange one, why in the shape of two together? and why was hee taken for the one rather than the other? I could satisfie you by very good warrant from the rest of his carriage, that *Bal.* was but a young devill, lately weaned from his Damme, and newly called to the Stage, so that bashfulnesse might not suffer him at the first to put himselfe simply upon the publike censure: or else it may bee that hee was so scarred with father *Sarins* fury, that hee durst not shew his owne face, but after the manner of affrighted persons, flying from post to pillar, he was glad to shrowd himselfe under the vizor of *Isacaron* and *Behemot*, thinking any place or shape more safe than his owne, when indeed he saw no place nor shape that could protect him; and the reason why the father tooke him for *Isacaron*, was, because hee tooke him not for *Behemot*.

This may helpe satisfie another quære, which a busie questionist might happily propose, why the devill makes so short an answer to the Iesuites demand, and so abruptly departs from him: for it is likely his bashfulnesse and feare had put him out of his part, and therefore hee goes backe into the Tying house to recollect himselfe for the next entrance, there being no prompter allowed for the stage; which seemes very probable, because at his second appearance, the Text sayes, *F. Sarin* desisted to pursue his demand, which I am confident hee would not have done, if hee had beene secure of his schollers memory, and the right answer fitted for his question. But these are Riddles, and I am no *Oedipus*; yet if my former Exposition like you not, give me leave but once more, and I will challenge all the Expositors betweene *Trent* and *Tybur* to doe it better. Observe then, I pray, for your further instruction, that by that time the father had done with his conjuring termes, which he never

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ver learn't of the Archangel, the holy potion strong enough to make a horse mad, began to worke, and the patient to fling, kicke, and throw her armes about; or happily there was no potion at all given her, at least a very easie one for fashions sake, if she knew her cue before, and were as willing as skilfull in her devils craft, which gestures of hers are readily expounded to be the gestures of *Isac*: and *Behem*: and the issue of all, *desinens in demonem mulier formosa*; for the devils are no where else to be seene or heard, but in the actions of the maid, and the tongue of the Priest; a pregnant proöfe whereof you have in M<sup>r</sup> *Mayny*, by his owne confession before the high Commissioners in the yeare 1602. in whom the Priest had discovered seven devils, shewing themselves by their postures to be the authors of the seven deadly sins; for when hee lifted up his head, looking highly, the Priest said, the spirit then coming up was the spirit of pride; and when he snorted and gaped, that hee said was the spirit of sloth, and so forward through all the rest. For should the devill appeare in his owne shape, apart, and separate from the body of the patient, you may be sure himselfe would be the best Exorcist, both to restore the party to her senses, and to cast the actors off the Stage: yet blame not the Relator; for strange circumstances stand not idle in miraculous stories, but are very effectuall to perswade beliefe; and where the minde is already weakned with superstition, the more involved with senselesse intricacies, the sooner credited and received. But to goe on to plainer matter. Father *Surin* must not bee mocked, and therefore calls for the Hymne (*Magnificat*) to rouse the devill the second time, who enters, as before, in the shape of *Isacaron*, where instantly hee is met with such a counter-buffe by the enraged father, for his cutted answer, that hee is beaten out of his jest into very good earnest, and made to set his owne head upon his owne shoulders, with a countenance very much astonished, and by  
little

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little and little waxing so pale, that ashes it selfe could not be paler. But stay a little; one devill instructed by a Iesuite, is cunninger than a thousand: for 'tis said, that as he prostrated himselfe before the Sacrament, he made a stop in the midst of his action, and bestowed a smile upon the company, discovering himselfe to bee a devill of an extraordinary temper and moderation, that could compose his countenance to mirth in the verie agony of his greatest affliction: yet how could he choose, thinke you, though he were dying, to see how he had changed his shape, and they never the wiser, till father *Surin* by vertue of the holy *Hocus* out of his spirituall Budget, had told them plainly that it was *Balam*; for he had caught him smiling, and meant to pay him soundly before he let him goe; which the devill perceiving, bore the father witnes that he was *Balam* indeed, & so strengthened the testimony, hoping by that means to have found some favor at his hands; but for all that father *Surin* goes roundly to work with him: Sirrah, your lookes bewray you, what have you done? Now ô for an audible Cryer to make an Oyez; for the father of lyes will tell us the truth, and if you will no beleeve him upon his owne word, you need not doubt him upon the Priests command. Well, true it is, that I am the author of all the distempers lately happened in the *Prioresse*; 'tis I that have caused her to eate and sleep thus excessively, &c. Vpon which the poor Devill growing so miserably sick and pale, as was possible for a Devill to be, and live; the father seeing him even quite spent, and ready to leape out of the window, if he might not be let out of the doore, for meere pitty now seales him a release, and bids him be gone, and out he goes, but which way we doe not learne by any intelligence from the standers by, though, I dare say, some of them were as diligent as possibly they could, especially if the maids head were joyned to her heeles, as is affirmed by the Relation. But let this passe, whatsoever they saw not, this



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this we may be sure of, that all of them saw the maids arme, and the name of *Ioseph* written on her hand, for thus much appeareth to be true by the testimony of many sufficient witnesses; the rest we must take upon father *Surins* word, who saw it no doubt with the eyes of his Priesthood, and had not, I warrant you, so much knavery in him, as to beguile a dead Pig of his yoke, much lesse so many of his deare disciples met together upon so holy an occasion. And now have you tasted the marrow of the miracle, but if you please to write with the juice of a Limon upon a peece of paper, and afterwards hold it to the fire, or learne how the characters are made upon the armes of many that have beene at *Hierusalem*, I am verily perswaded you shall acquaint your selfe with as great a miracle as this, though happily not altogether wrought after the same manner. But heare the learned speake, Father *Surin* like a skiltull Rector in a puppet play, points at the signiture with his rod, and tels you that this is the evidence of *Balams* departure, a promise whercof, if you will beleeve him, hee had forced from him upon the first day of *October* last, of all dayes in the yeare, and for your better understanding of the particulars, calls in the *Chorus* for the third Scene, where for brevities sake, I will onely note a few things meerly tending to the bearing up of some of those forgeries, for the renouncing of which they proclaime the Protestants to be Hereticks, though indeed most plainly confuted by Scripture, antiquity, and reason, whereof there needs no other prooffe in this place, then the evidence it selfe of these impostures: (for, *Veritas non querit angulos*) and themselves, if you put them to it, will coldly warrant the truth of their myracles, justifying only them as usefull means, & godly helps, for the proprgating of Religion, and the good of the Church, as appeareth by the answer of *Tomson* the Priest to Mr *Anthony Tyrell*, as you shall finde in the said *Tyrells* confession more

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at large; viz. Doe not you Mr Tyrell cast out any speeches, as though you doubted that *Sarah Williams*, *Friswood Williams*, or *Anne Smith* were actually and really possessed, whatsoever you doe thinke, &c. For though I for my part will not make it an Article of my Creed, yet I thinke that godly credulity doth much good for the furthering of the Catholique cause, and these are things of more importance thereunto, than all the books that have beene written of late dayes about the controversies in Religion with the Protestants. But what should we looke any farther, seeing they have a common title for them, stiling them by the name of pious frauds; and a world of which you shall finde in their Legend of Saints, more truly called their *Legend of Lyes*. But I had almost forgotten my selfe: The particulars to be observed, are these. First, that God doth bestow many singular favours upon men and women, by the intercession of Saints, therefore are they to be invoked. Secondly, that Religious exercises and austere actions are to be undertaken in honor of the Saints. For by this means the devil was constrained to make the signe <sup>wh</sup> before he could by no meanes be drawne unto, no not by the power of father *Surins* commands. Thirdly, that the Angel gardian of the maid, commanded it in the name of *S. Ioseph*; & the reason of this I cannot conceive, unlesse it were because *S. Ioseph* could not come himselfe to doe it, nor the devill heare him so farre off; but then me thinks on the other side, how could *S. Ioseph* heare the Prioresse, and answer her devotions? Did the Angell also performe that office? Here the text is as mute as a fish: but by your favour, miracles admit not of disputes, nor is this a place for curious questions: but if you desire to be edified, then learne obedience, which is better than sacrifice, and marke how dextrously the Devill was ~~drawne~~ <sup>drawne</sup> by father *Surin*, and with what admirable policy he was ~~con-~~ <sup>con-</sup>sumed, first, to discover who was his particular enemy

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in heaven, which me thinks a devill of two yeare old should never have done, & then how he was defeated of sending his name, & forced to bite it out with his own teeth, which happily might otherwise have stolne thither unperceived: For, without all question, the devill never thought of hurting the Nun, as knowing before that Nuns were meate for Friars, and not for devils, but onely did this for the honour that hee meant unto his own name, howsoever the angry father took the matter, who fearing lest a tricke might be put upon heaven, and wisely judging the hand of a Votary to bee a fitter feare for the name of a Saint, than of a devill, would needes prevent him with such singular discretion. But me thinks it is very much that the poore devill could not be beleev'd without swearing upon the Sacrament, but that this torment, the worst of all other, must be added to the rest: It makes me fear the Dominicans report in his Sermon, which he said was revealed to him in a dream, touching the Iesuites lying deeper in hell, and in greater torments, than any others, to be no fantasme: for being so hardly used by them here, how should the devils otherwise chuse than requite their kindnesse, when they have gotten them to hell; whether, by the said Dominicans revelation their courses must necessarily bring them every one. And here for a conclusion of the Scene you have the tale of the engraving of the name of *Ioseph*, told over againe, to print it as fast in your memory, as the letters were stamped red in the skin and flesh of the holy Virgin: But *Te deum laudamus* is already sung, and fresh Actors are ready for the Stage. Enter father *Luc Capucin*, with father *Anginot*, and *Bachelery*, *Iesuits*, *Exorcists*, &c. who having knockt their holy heads together for a while, at last, *patluriunt montes*, out it comes, and here you have it. The best of their witnesses forsooth is yet unsworne, whereupon *Behemot* is summoned to appeare, one of the other Devils still behinde in the body of the Prio-



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resse, who being examined, answers so fully to all the Interrogatories, and joynes so punctually with his fellow witnesses, father *Surin*, and devill *Balam* in his disposition, that unlesse he be overtaken in the point, where he saith, S. *Ioseph* is come, &c. nothing may be added to his testimony: for father *Surin* affirmeth by his *Chorus*, that the Angel commanded him in S. *Iosephs* behalfe; but *Behemot* saith, that S. *Ioseph* came, and did it himselfe: now which speaks truest; the devill or the Iesuite, for mine owne part I cannot discern: but this I am sure of, that the father was angry with him for something, when he threatned him that he should runne the same fortune with his brother *Balam*, nor would suffer him to goe out, when he voluntarily offered it, but kept him still in such bitter torments, who would faine have returned to hell for ease.

For what says father *Surin*? Thou shalt one of these daies do the same exploit, and for thy punishment be forced out as he hath been: to which the Devill answers: I would my obedience were in my owne power, I would not stay to be intreated: for I am too much tormented where I am: as if he should have sayd (Reverend Sir) I am altogether at your command, nor dare do any thing but what you please: for I wait on your backe as an Ape on a whip, being wholly governed by your directions: by which it is evident that poore *Behem*. came neither maliciously, nor saucily in to the Nun, but was rather caught in a trap as he walked in the Cloyster to solace himselfe, and so thrust into possession in spight of his teeth; an innocent Devill certainly, let the *Iesuit* quit himselfe how he can: but what are those exploits required at his hands? marry the same that *Balam* had done before him, to bestow some more quady dayes, and sleeping dayes upon the *Prioresse*, to release her of the discipline of her order, and to give her liberty to toy and foole sometimes with her fellowes and oftner with the *Friars*; all which  
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considered, who can beleieve that the father will ever performe his word and cast him out according to promise, or if he would, that she will be willing to part with his company, except it be to pleasure a Sister, and enjoy a fresh one in exchange : For a *Iesuit* is most pleased when he has most worke, and who sees not that the possessing and dispossessing of a Nun is the chiefe of his businesse: besides, we gather by the relation, that then is the time, when she her selfe is best at ease. So that the Devill is only to be pittied (for all confesse he is miserably afflicted) and the rather because I see no meanes for his getting away, unlesse it be out of the frying pan into the fire, happily out of the *Prioresse*, but never out of the *Priory* ; where humbly craving pardon of the witnesses, for finding so many contradictions verified under their hands, I will proceed a little farther, for here is still a pad in the straw, if we could find it, somewhat more was in the matter, else certainly *Behem*, had never been called : and out of doubt I have it by the end : *Balam* you know swore but upon the bare *Sacrament* onely, but here is a Devill for the purpose indeed, *Behemot* sweares by the flesh and bloud of God which see there, by which words he enters such an evidence for transubstantiation in the faith of the auditory, that no arguments either from antiquity or Scripture, must ever be able to doe it away, no not the example of our Saviour Himselfe, who rebuked the Devils, and rejected their testimony, whensoever they confessed Him to be the *Christ*. And yet at the upshot, *Behemot* was like to have marred his owne prooffe, by pointing them to that which they could not see, had not the father beene as good a Mountebanke as he was a Comedian, and applied his balsame to the bleeding wound : For he cures it presently with a fresh question, asking him what it was that he looked so earnestly upon, by which the Devill perceiving his error answers readily. I looke on that which may not be beheld with corporall eyes,

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and so retiring backe into the body, finished the mact of the play, which was thought enough for that time, leaving the priests to cry *victoria* over the *Protestants*, and to sing their conquests with their spectators names.

But now if you please to stay the *ligge, a la mode de France*, though out of fashion in England, I will fit you with one not unsuitable to the occasion, as it was acted before the King in the Cathedrall Church of our Lady at *Paris*, in the yeare as I remember, 1625. which was this.

The King of *Canadaes* Son, by meades of the intercourse of traffique betweene the French and that Savage Nation, having, at the suite of these holy compassors of Sea and Land, beene sent by his Father into France, and there entertained at their Colledge in *Paris*, with the quintessence of Jesuiticall discipline, for the space of two yeares, was at length presented a learned Catechumenist in the Cathedrall Church of our Lady to be baptised; where in the presence of a Congregation, as great as the Church was capable of, the King himselfe was his Godfather, and gave him his owne name, but when the Sacrament was administred, such a cracke was heard from a secret Scaffold provided for the nonce, that the whole multitude was much astonished, fearing least the Church would have fallen on their heads, whereof the holy fathers being well apayed to see their plot had taken effect, one of them catching his cue, and beckning with the finger for audience, began to tell them, that they had no cause to feare at all, but rather to rejoyce, and glorifie God, who had honoured the baptisme of this Savage Prince with a miracle, in token of the conversion of that whole Nation, whereof himselfe was now the first fruits: But while he was yet speaking, the paper wherein the miracle was wrought, came smoking downe among the company, and brought such a stinke of Gunpowder with it, that every one with his nose in his hand began to leave the place, and get him away,  
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some smiling, others blushing, and last of all the new Christian also, leaving his religion where he had found his baptism. For being not long after brought into England with the French ships, taken by some of our Merchants in their Canada voyage, he himselfe related the story, protesting it to be true, with many more of like nature, for which, he said, he did much abominate the Romish religion, and thereupon became conformable to the Church of England.

*Tantum hæc religio potuit suadere malorum.*

FINIS.